

The Second of the Series of Treatises  
*Breezes,*  
*From the Gardens of Firdaws*

الشأنى من سلسلة المقالات  
رِحَّا

من جنات الفردوس

# الطريق إلى أرض المعركة

## The Path to the Land of the Battle

by

*Imām Yūsuf ibn Sālih Al-‘Uyayrī*  
(*May Allāh have mercy upon him*)

الثاني من سلسلة المقالات

رياح

من جنات الفردوس

*The Second of the Series of Treatises*

**Breezes,  
From the Gardens of *Firdaws***

*“And march forth in the way (which leads to) forgiveness from your Lord, and for Gardens, the width of which is that of the heavens and the earth” Al Imrān: 133*

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الطريق إلى أرض المعركة

***The Path to the Land of the Battle***

Based upon the words of the martyred *Shaykh*,  
The former commander of the *Mujāhidīn* of the Arabian Peninsula

*Al-Hāfiṭh Yūsuf ibn Sālih Al-‘Uyayrī*

(*May Allāh have mercy upon him*)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

All praise belongs to Allāh, the Lord of the Worlds, the One Who said in His Book:

**“As for those who struggle for Our Cause, We will surely guide them to Our Paths.”<sup>1</sup>**

And salutations and peace be upon His Trustworthy Messenger, Muhammad ibn ‘Abdillāh, the Master of the First Generations and the Last Generations – the Commander of the *Al-Ghurr Al-Mubajjalīn* (Those Whose Foreheads and Limbs Shine With the Light of *Wudhū*), and upon his family, and all his Companions.

*Wa Ba’d:*

Indeed, many of the Muslims today are completely aware that the Jihād has become *Fardh ‘Ayn* [obligatory on each and every single individual] upon this Ummah, to repel the Crusading Onslaught against the lands of the Muslims. And the Muslims are also completely aware that the *Mujāhidīn* – nay, this Islāmic Ummah – is in dire necessity of true men who will fight for the sake of this *Dīn*, and for the blood and honor of the Muslims.

But alas! The majority of the Muslims have not translated this awareness into action, the fruit of which should be their joining (the Victorious Group) in the Land of the Battle. Instead, they waste themselves and melt away when they are asked something like:

*“Where is the path to the lands of the Jihād? How can we get to the lands of the confrontations?”*

And with deep sadness, the response this question gets from most of the sons of Muslims, is not a response in which they begin to look for the path sincerely by searching for the means and links – but rather, they respond by sitting, and by not searching for the means and links, and they fool themselves by thinking this to be an excuse which will be accepted when they are standing in front of Allāh.

So I will discuss here regarding the path to the Jihād, and how the Ummah can reach it, and what the meaning of “the path to the Jihād” implies.

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<sup>1</sup> *Al-Ankabūt*: 69

You should know by now that today, the Jihād is considered as the “barbaric terrorism” which deprives the Jews and Crusaders of any sleep; it is the “monster” which threatens the entire world and “civilization as we know it”, and “peace and stability” – as the Crusaders love to repeat. And this is indeed the way the entire world views the Jihād. Thus, the Muslim should not assume that he can reach the land of the Jihād with ease and smoothness. Never, rather – know with certainty that it is covered with dangers, hazards, and risks which you need to plunge into, if indeed you are to reach your destination – the land of the Jihād.

Let not anyone of the Muslims fantasize that in these days, your enemies will spread roses, flowers, and fragrances for you on your way to the land of the Jihād, and they will say to you, “Come! Come to the Pleasure of Allāh! Come to Paradise!” Verily, whosoever thinks his enemy to be such, then he is an idiot who does not see the nature of his enemy, nor is he aware of the reality of his enemy, which has already been mentioned in the Book of Allāh (Glorified and Exalted is He), when He said:

**“And they will never cease fighting you until they turn you back from your *Dīn* (*Islām*), if they can.”<sup>2</sup>**

And it is a known fact since the time of the advent of Islām, that the infidels work day and night restlessly, to hinder and prevent the *Mu'minīn* from fulfilling their obligations, from Jihād; yet this is not an excuse.

And this striving and struggle of the infidels to hinder from the Path of Allāh, is not something which can ever hold back the lofty determinations of men who yearn to please their Lord – yearn to prove their sincere love for their Lord in the fields of death in Jihād.

Rather, this is merely is a picture of the reality of the situation which the Muslim should keep in his mind when going out in the path to the Jihād.

And let everyone who prepared himself to go to Jihād (but yet does not go forth), that having completed “preparation” is not an excuse in and of itself which would be accepted in front of Allāh. It is true that the proper preparation (and proper training) for Jihād negates *Nifāq* from you (i.e. you are not a hypocrite if you have indeed properly prepared yourself physically, mentally, in terms of *Taqwā*, and in the usage of

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<sup>2</sup> *Al-Baqarah*: 217

weapons and whatever is needed in the current era to fulfill the Jihād). Rather, the proper and acceptable excuse to abstain from Jihād requires that which is beyond the proper preparation (such as disabilities which make it impossible or nearly impossible to fight or assist in the battles, etc).

So let the Youth of this Ummah know: That the truthful and sincere ones who have preceded them (to the Lands of the Jihād), they verily made serious attempts and spent and sacrificed to the maximum of their humanly capability – and then they entered the land of the Jihād... but after what? They entered only after they exhausted everything, after they had gone through stages of fear and anxiety, and after they were expelled, and many hardships... But they were truly sincere to Allāh, so thus they arrived at their intended destinations.

And it is for this reason that Allāh has mentioned that the ‘path’ to the Jihād, is also a Jihād in and of itself. And that is why Allāh has attached such great and enormous rewards to it, and He counted the one who leaves to go to the Jihād, as a ‘Mujāhid’ even before he reaches the land of the Jihād – and if he dies in that path, he dies as a *Shahīd*. All of this virtue and reward has come as incitement for the men of this Ummah to take part in the Jihād. And the Mujāhid – what does he want from his Jihād? Indeed, he wants one of the two best things – either victory, or martyrdom. And if he attains either of the two, then he has been successful. And for this reason, Allāh (Most Glorious is He) and His Messenger (salutations and peace be upon him) have clarified that the one who goes out for Jihād, then verily he will attain one of the two best things...

Allāh (Exalted is He) said:

**“He who emigrates (from his home) in the Path of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant (in *Hijrah*) unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.”<sup>3</sup>**

So Allāh has clarified in this verse, that whosoever leaves to participate in the Jihād, then he will indeed find many dwelling places to where he can escape to, and find

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<sup>3</sup> *An-Nisā'*: 100

much provision. And if death comes to him – then his reward is incumbent upon the Most Generous (*Al-Karīm*), the One Who will not repay him with anything less than the Gardens of Eternity.

And Allāh also said:

**“Those who emigrated in the Path of Allāh, and then they were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.”<sup>4</sup>**

So Allāh has explained in this verse, that whosoever sets forth to go to the Jihād, and is then killed (on the way) or dies – then under both circumstances, Allāh has promised him a beautiful sustenance (i.e. in Paradise).

And He (Most High) has also said:

**“And as for those who emigrated for the Cause of Allāh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Afterlife will be greater, if they but knew!”<sup>5</sup>**

And Allāh has clarified in this verse also, that He will provide sustenance to the Mujāhid, and He will bestow him a good provision – and this is not the only reward, because the reward of the Hereafter is greater, even the good provision is not given to him in this world, due to a wisdom which only Allāh (Exalted is He) knows.

And in the *Sunnah*, the Messenger of Allāh (salutations and peace be upon him) has elucidated this matter in the clearest terms, and most beautiful words; and he showed the people the possible outcomes, so that the souls are stirred up to go out for the Jihād. So he said, on the authority of Abū Mālik Al-Ash’arī (may Allāh be pleased with him), that he said he heard Messenger of Allāh saying:

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<sup>4</sup> *Al-Hajj*: 58

<sup>5</sup> *An-Nahl*: 41

*"Whosoever leaves to go in the Path of Allāh, then dies or is killed, or his horse or camel breaks his neck (by falling off of it), or is bit by a reptile, or dies on his bed (while in the Path of Allāh), or in any other manner Allāh decrees - then verily he is a martyr, and verily for him is Paradise."*<sup>6</sup>

And this is also supported by that which is narrated by *Imām Ahmad*, from ‘Abdullāh ibn ‘Utayk (may Allāh be pleased with him), who said he heard the Messenger of Allāh saying:

*"Whosoever goes out of his home, to do Jihād in the Path of Allāh," then while he joined together three fingers of his, the middle, index, and thumb, he said, "And whosoever from the Mujāhidūn falls from his animal, and dies - then his reward is incumbent upon Allāh; or if an animal bites him, and he dies - then his reward is incumbent upon Allāh; or dies in his bed (while in the Path of Allāh) - then his reward is incumbent upon Allāh."*<sup>7</sup>

And even if there is some slight weakness in these *Aḥādīth*, it is supported by the verses which have preceded, and they are not contradictory.

And *Imām Al-Bukhārī* understood this, when he named a chapter on this in his “*Sahīb*”, entitled:

- *Chapter: The Virtue of Whosoever Falls Down in the Path of Allāh, and Dies, Then He is One of Them; And the Statement of Allāh: "And whosoever leaves his home as an emigrant (in Hijrah) unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh."*<sup>8</sup> *Incumbent: Meaning, obligatory.*

Ibn Hajar explained:

“Then he is one of them: Meaning, he is of the *Mujāhidin*.

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<sup>6</sup> Narrated by Abū Dāwūd. *Shaykh Al-Albānī* commented on it in *Mishkāt Al-Masābīh* (3,763), saying, “It is either *Hasan* or *Sahīb*” – but in *Abkām Al-Janā’iz* (51) he said it is *Dha’if*. Ibn Muflīh said in *Al-Furū'*, “It is a *Hasan Hadīth, In Shā’ Allāh*.” Ibn Abī ‘Āsim said, “Its chain is *Hasan Li Ghayribi*.” And Al-Hākim said, “It fulfills the conditions of Muslim.” And in another similar *Hadīth*, “Three people are guaranteed by Allāh: A man who leaves to go forth to fight in the Path of Allāh. So he is guaranteed by Allāh, that He will give him death, and enter him into Paradise, or He will return him (to his home) with whatever he attained of rewards and war booty...” Declared *Sahīb* by Al-Wādi’ī in *As-Sahīb Al-Musnād* (485), also declared authentic by Ibn Al-Qayyim in *Zād Al-Ma’ād* (2/348).

<sup>7</sup> Narrated by *Imām Ahmad* in his *Musnād*, and also mentioned by Ath-Thahabī in *Al-Muhabath’thab* (7/3719).

<sup>8</sup> *An-Nisā': 100*

The saying of Allāh: “**and death overtakes him**” – This is general, inclusive of being killed, or falling from the animal which is being ridden, and such. And it is proper to mention the reason for which this verse was revealed. At-Tabarī narrated from Saīd ibn Jubayr and As-Suddī, and others – that this verse was sent down regarding a Muslim man who resided in Makkah. So when he heard the statement of Allāh:

**“Was not the Earth of Allāh spacious enough for you to emigrate (do *Hijrah*) therein?”**<sup>9</sup>

So he said to his family while he was ill, “Take me out (and show me) towards the direction of Madīnah.” So they took him out (and showed him the direction), and he died on the way. So then this verse was revealed. And his name was Dhamurah, according to the correct opinion, and I clarified this in my book about the Companions [referring to *Al-Isabah*].

The statement of Al-Bukhārī: “*Incumbent: Meaning, obligatory*” – meaning, the statement of Allāh, “**his reward is then surely incumbent upon Allāh.**” Meaning, His rewards become obligatory.” End of the words of Ibn Hajar, in summary.

So if this is the rewards of the path to the Jihād – Then what about the rewards of the Jihād itself! And Allāh did not give such a binding promise for such rewards for the path to the Jihād – except due to Him knowing that the path to the Jihād is full of hardship, because of two matters:

Firstly: because it is the first hardship which the Mujāhid confronts after he departs from his family and wealth, and his soul is not yet prepared for all the heavy sufferings in Jihād.

Secondly: Because the enemy’s cutting off and blocking the Muslims from the path to the Jihād, is easier for them (i.e. the enemies) than killing the *Mujābidīn*, after they have taken all the precautions and bear arms.

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<sup>9</sup> *An-Nisā'*: 97. And another relevant Verse,

**“O My slaves who believe! Certainly, spacious is My Earth- therefore worship Me Alone.”** [*Al-'Ankabūt*: 56]

To sharpen the determinations, and to urge the souls – Allāh has placed such enormous virtues upon the mere path to the Jihād, and has guaranteed rewards for the Mujāhid, with such a guarantee which there is no hole for any doubt whatsoever. As was narrated by Abū Hurayrah (may Allāh be pleased with him), that he heard the Messenger of Allāh saying:

*“Allāh has guaranteed the one who goes out into His Path: He who does not leave except to wage Jihād in My Path, from his Īmān in Me, and affirming the truth of My Messengers – then he is guaranteed that either I enter him into Paradise, or I bring him back to his home from where he left, with a reward or (his share of) war booty.”<sup>10</sup>*

So this stressed promise from Allāh (Lofty is His Glory) for those who leave to go out in His Path – this clearly proves that going out to the Jihād, it within itself is burdensome upon the souls, and it is surrounded on all sides with risks and hazards. And that is why Allāh has made all these insignificant and trivial by comparing it to the enormous rewards which it brings.<sup>11</sup>

And based upon all this, O slave of Allāh! If you are indeed one of those who are truly preparing themselves for the Jihād: Then beware lest you stop merely after preparation only. For verily, this will not excuse you in front of Allāh for not having left to go for the Jihād, as long as you are capable of leaving; you do not have any excuse, as long as you are even capable of making an attempt to go.

So try hard, and walk to the path of the Jihād. Those who reached (the land of) the Jihād – they were not “supernatural” people; rather, they were humans, Muslims. They merely tried sincerely to reach the lands, and Allāh facilitated it for them – after they wore out their eyes and ears in search for this Path – so they made it to the fields of the Jihād.

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<sup>10</sup> Refer to Muslim (1876).

<sup>11</sup> As Allāh has said,

**“O you who believe! What is the matter with you, that when you are asked to march forth in the Pause of Allāh (Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.” [At-Tawbah: 38].**

And how many paths there are to the Jihād! Here is Afghānistān, bordered by Pakistan, Iran, Uzbekistan, Tajikistan, Turkmenistan, and China... And likewise is Shīshān, it is bordered by Georgia, Dagestan, Ingūshia, and Russia... and Filastīn, bordered by Egypt, Jordan, Lebanon, and Syria... And Kashmīr, bordered by Pakistan and India... And Indonesia, surrounded by the ocean on all sides... And Eritrea, bordered by Sudan, Ethiopia, and the Red Sea... And then look to the Philippines, Macedonia, and the many of the other fields of Jihād ('Iraq, Arabian Peninsula, etc) – all of them have many ways by which they can be reached; it is absolutely impossible for a sincere slave of Allāh to miss all these pathways to the Jihād. So think deeply about this matter, and you will reach your destination with the Permission of Allāh.

And this Ummah of ours is an Ummah of millions. If only one million (1,000,000) Muslims attempted to arrive at the lands of the Jihād, then 100,000 of them would have definitely reached – and they would have been sufficient for the *Mujāhidīn* to continue in the lands of the Jihād.

But the Ummah, in its entirety, everyone has turned back from Jihād, and they all use the excuse that the ways to go to the Jihād have been closed and blocked. But Allāh (Most High) has cut us off from using any of such excuses, when he has made the one who dies whilst attempting to go to the Jihād, or is killed on the way, a *Shahīd* (martyr). But the problem is that we still continue to look for other excuses, to procrastinate and remain behind.

We ask Allāh to not make us from amongst those regarding whom He has said:

**"And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): Sit you among those who sit (at home)."¹²**

And again we ask Allāh not to make us from amongst those regarding whom He mentioned:

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<sup>¹²</sup> *At-Tawbah*: 46

**“Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance was long for them, and they would swear by Allāh, “If we only could, we would certainly have come forth with you.” They destroy their own selves, and Allāh knows that they are liars.”**<sup>13</sup>

But put your trust, Dear Brother, in Allāh... If you are truthful to Allāh in your struggle and search for the way to get to the Jihād, then verily, Allāh will be Truthful to you, and He has guaranteed that you will arrive at your destination, when He said:

**“As for those who struggle for Our Cause, We will surely guide them to Our Paths. And verily, Allāh is with the good doers.”**<sup>14</sup>

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<sup>13</sup> *At-Tawbah*: 42

<sup>14</sup> *Al-‘Ankabūt*: 69